

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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Death Claims Tlamosh at 115 Years

By MAISIE HURLEY

Mr. and Mrs. Albert Pascal of Pemberton Indian Reserve, Creekside, B.C. are in town. Mrs. Pascal told me of the death of my grand old friend, Tlamosh, "Dr." Joseph Joe of Arcy Indian Reserve, Pemberton tribe, at the ripe old age of 115 years.

He is survived by two sons and one daughter by his last wife, and a "young" daughter of between 85 and 90 years of age by his first wife.

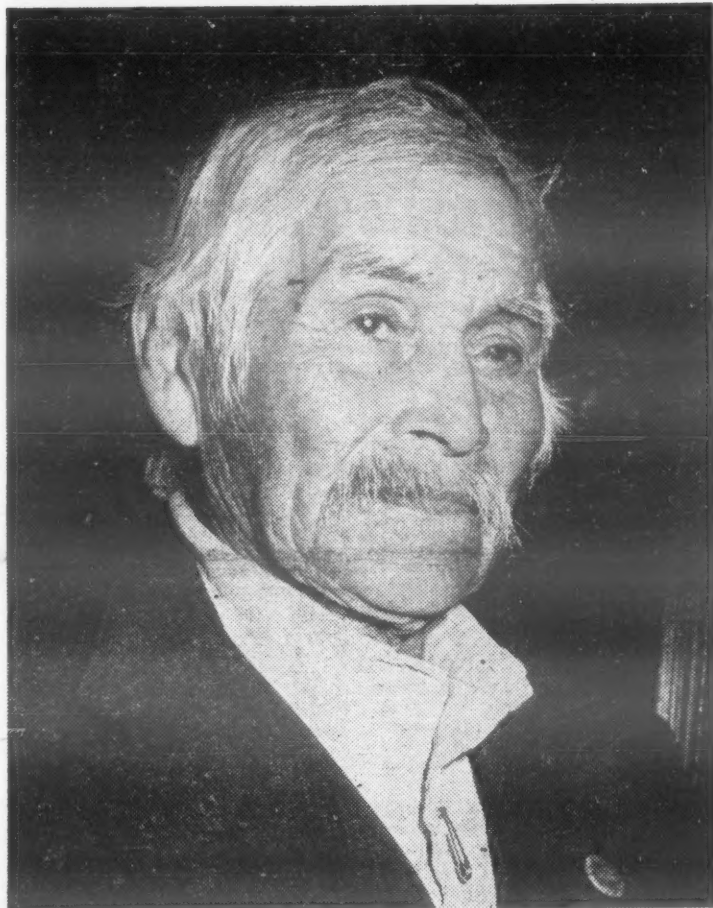
Tlamosh was a Counsellor in 1864, and accompanied his Chief, the famous Takspola, better known as "Hunter Jack" in April, 1864, to the famous meeting held at New Westminster with Governor Frederick Seymour, successor to Governor Douglas.

I will reprint the article I wrote about him in The Native Voice in November 1948 when at the ripe old age of 107 he came to visit me at the office of The Voice: "Tlamosh, Mr. Joseph Joe of Anderson Lake Reservation, Arcy, B.C., called to see us on October 4. He is 107 years and the oldest member of the Native Brotherhood of British Columbia. Until two years ago Tlamosh rode on horseback and now still gives his team of horses and does his own chores.

Still active and keen mentally, he spoke of the old historical days of B.C. when game and fish were plentiful and the Indians lived off the 'fat of the land'. He came to Vancouver when it was Gasown and still has many friends among the old people, Chief Ahahsahlano being one of his best.

He spoke of the Native people's fight for their rights — he said they are still fighting, and seemingly little further advanced as far as the Government is concerned, for now they are in fear of losing the few rights granted them by the Government — such as hunting and fishing and freedom from taxation.

Towards the end of April, 1864, a few days before the close of the



The Late Tlamosh, "Dr." Joseph Joe

first session of the Council, Governor Frederick Seymour, successor to Governor Douglas on the Mainland (Captain Kennedy succeeding Governor Douglas on Vancouver Island) arrived at New Westminster to attend a government meeting.

"Among items discussed was the matter of the Chilcotin Massacre of which Governor Seymour gave a detailed account in his address. Attending this meeting as tribal Counsellor was Tlamosh with his Chief, Takspola, better known as Hunter Jack. He went on to tell

us of the great potlatch given by Chief Takspola where he distributed handfuls of coarse gold to his people. Many tried through the years to discover Takspola's secret hoard of gold but in vain, until recently, it has been rumored that a bulldozer on the B.C.E. work gang at Bridge River and Shalalth turned up 80 pounds of gold hidden by the old Chief. This, of course, is rumor.

"Tlamosh attributes his great age to living the Indian way, eating Indian food, herbs and roots used by his race for hundreds of years.

He predicts that if the younger people persist in following the white man's mode of living that they will not live as long as he has."

We extend our sympathy to his family and to his tribe, for Tlamosh was a wonderful man. I remember when I spoke at Pemberton Indian Reserve, Creekside, B.C. the first time the Indians were given the Provincial vote. I had been invited there to explain the vote to the band. It was a dark and rainy night and there were over 700 Natives present.

I was the lone white person. Tlamosh could not be there as he could not travel in the nasty weather, but he sent me a message of assurance that he would vote the way I advised and that he trusted me and would when the voting day came be the first to vote.

I thought it was so lovely and kind to send courage to this lone white woman; he felt I might be frightened, and wanted to give me strength. I feel very very sad — God Rest His Soul In Peace, we will miss him, the oldest member of the Native Brotherhood — 115 years on this troubled earth, living it the Canadian way as had his forefathers, clean and decent with faith in his God and his people's way of life.

NOTE: In our next issue, Maisie Hurley will write about Hunter Jack's gold

* * *

ANDERSON LAKE was named after Alexander Caulfield Anderson who first serving the Hudson Bay Co. as Adventurer's Clerk, came to British Columbia, at the age of 19 years, in 1832 — arriving at Fort Vancouver in 1835. After mapping and working on the numerous surveys of B.C., he returned to Fort Vancouver in order to obtain means for transport of goods to the newly discovered gold diggings of British Columbia. He recommended and directed the opening of a road from the head of Harrison Lake by way of Anderson Lake to the crossing of the Fraser where the town of Lillooet was afterwards located. (Bancroft's History of B.C.).

Brotherhood Protests Exclusion From Conference

The Native Brotherhood of B.C. sent a telegram to Prime Minister Louis St. Laurent last month asking that the Native Brotherhood of B.C. be heard at the Department of Citizenship and Immigration conference "on the same basis as other delegates."

In this, the Brotherhood asking for the right to be heard by Parliament.

To press time for this issue of the Native Voice, almost a month after the wire was sent, the

Brotherhood had not received the courtesy of a reply.

Following is the full text of the telegram sent over the signatures of Brotherhood President Robert Clifton and Legislative Committee Chairman Dr. Peter R. Kelly:

The Native Brotherhood of British Columbia is the most representative and democratic organization in Canada. It has been so recognized by the Parliamentary Committee. In all the deliberation leading up to the revision

of the Indian Act from 1946 to 1949 and subsequent conference of 1951 and 1953, the representatives of this organization took a leading part.

In convening the conference presently held in Ottawa, Hon. J. W. Pickersgill has deliberately ignored this organization. On Dec. 9th, the minister was quoted in a press release from Ottawa that this conference was called "To discuss a stepped-up program for integrating Indians into the Do-

minion's economic and social life."

The method of calling the conference was undemocratic and much too hasty for such an important conference.

For reasons unknown to us, there has been undue haste exercised to deal with matters affecting the future of a whole race. Mr. Pickersgill was quoted that Indians are not citizens and not

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He Lived With

The Shadows of His People

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Red Cloud wept. He saw the red paint of the holy man upon my face. He knew there was a woman of my heart. He was sad for me that my blanket would not cover her.

I went from the tipi to be of the braves and council as they called me. The fullness of the moon was on the village but there was no love song on a flute to meet it. The hearts of my people had been made quiet. Their eyes were empty as they looked at one another. I search now for a word that will bring them hope and let

them wear a good smile. What is it? Give us shoulders to cry upon, give us the song of the flute. My heart speaks it, listen, listen. Wash-ta-ko, Wash-ta-ko. But where is the word?

I looked across the clearing at the tipi of the old lady. The woman of the golden hair stood there before me. I saw the tears on her face as she raised her hand to me. She went into the arms of the old lady as the braves and council came to take me away.

I turned to the holy man at my side. For the heavy sorrow in my heart I could not see the dark tears in his eyes that said his

vision to me. This moon was the end for me as it was my people. This night to touch we would never know again.

FOR all the heavy cries of war, there was no war. Man Afraid of His Horse rode too strong with his words of peace. He had Red Cloud ride with him among our people to say: "Wait."

We were in the hills and mountains near the swelling forts. They were beneath us to take with braves of a winter. Few there were of the white man, many there were of us. The Sha-hi-yena and Dakota

were together.

Man Afraid of His Horse said this and stood before us with a good heart.

"The blood we would take from the white soldiers would never be washed from the earth. It would be of murder. We come to you upon the white man, not to kill him. The Great One would weep. He would show us His sorrow. Our heads would be bowed. The white man is a woman before us. He is weak. We cannot give our hearts a wound for going upon people who are blind."

(Continued Next Issue.)

Indians, Government Disagree on Status of U.S. Tribal Indians

By KIMMIS HENDRICK

Chief of the Pacific News Bureau of
The Christian Science Monitor

LOS ANGELES

Secretary of the Interior Douglas McKay has given a new measuring stick to current widespread discussion of American Indian policy.

He has defined the Eisenhower administration's approach to it as belief in "the primacy of the individual Indian and in his right to choose his own way of life."

Public discussion of the federal government's present handling of Indian affairs, particularly in recent meetings in various parts of the West participated in by both Indians and white people, has indicated that this is not an easily accepted definition. "Individual" is a word that seems to have special difficulties when applied to Indians.

Just as evidently, these discussions show that a clear statement of this kind can have a clarifying effect and help those concerned to decide whether the present Indian policy is adequate or not.

'INDIVIDUAL' POSES QUIZ

Mr. McKay made his statement in the course of replying to Oliver La Farge, president of the Asso-

ciation on American Indian Affairs, Inc., who early last month had addressed a long letter to President Eisenhower. Its keynote was "the sense of disappointment, even dread," that his organization believes is prevailing among the Indian peoples generally.

Examined closely, however, both Mr. La Farge's letter and Mr. McKay's reply indicate fundamental agreement on purpose. They obviously agree that the purpose of American Indian policy should be to make available to Indians the full opportunities of that citizenship status which has been theirs legally since 1924.

The difference comes over what the word individual means when applied to peoples whose traditional way of life, backed by ancient religious conviction, is tribal and whose economic holdings include tribal lands guaranteed to them, in most cases, by treaties with the United States.

To understand Mr. La Farge's viewpoint, it is probably necessary to remember that Indians have full rights as individuals to live anywhere they want to and to earn their livelihood as they may wish. But as members of tribes, they share in the ownership of tribal lands on a community basis as stockholders share in the ownership of corporations.

'DISPERSAL' ASSAILED

"You apparently believe," Mr. McKay wrote to Mr. La Farge, "that the interests of the tribal group should be given priority over the rights and interests of the individual Indian and that first emphasis should be placed on maintaining tribes intact on their present land base no matter how thin this base may be..."

In arguing for substantially this view, Mr. La Farge has said to the President in his letter that Ameri-

can policy should include a Point Four program for Indian land development. He also deplored the present Indian Bureau program for helping Indians relocate in large cities as a "dispersal of Indian communities," and charged that the bureau's program will "cause the alienation of large areas" from Indian holding.

Mr. McKay denied emphatically that the administration had any intention of letting Indian lands revert to white ownership. "Our principal point," he said, "is that the solution need not be sought and must not be sought, as it was in the past, by denying or frustrating the property rights of an Indian who has demonstrated his competence" — including his right to sell his land. Mr. La Farge's concern was that this attitude seems to be making it possible for such sales to work to the disadvantage of Indian tribes.

SELF-HELP STRESSED

Mr. McKay also said, "It has been and still is a central item of Indian Bureau policy to assist the Indians, to the fullest possible extent, in making effective use of their available resources."

Mr. La Farge told the President that the Indian Bureau was pursu-

ing a course of "consultation with Indians, followed by utter disregard of their wishes." Mr. McKay replied by quoting Indian Commissioner Glenn L. Emmons.

Consultation, Mr. Emmons said last summer, includes "a sincere and warmly sympathetic effort to learn just what the Indian people have on their minds and in their hearts."

One of Mr. La Farge's major questions was "whether or not Indian consent is a prerequisite for termination of federal responsibilities, legal or moral." This referred to the policy adopted by the 83rd Congress seeking rapid termination of federal trusteeship of Indian lands and peoples.

McKAY EXPLAINS

"It seems to me that the principle of Indian 'consent' which you are urging so strenuously," Mr. McKay said in reply, "has no serious constitutional implication. With full respect for the rights and needs of the Indian people, believe it would be extremely dangerous to pick out any segment of the population and its members with authority to frustrate the will of the Congress which the whole people have

(Continued on Page 8)

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Hospital of Red Cross Dedicated in Charlottes

Mounties, members of the Royal Canadian Navy, Haida Indian band and Red Cross officials stood on the north shore of the Queen Charlotte islands recently to take part in one of the most colorful ceremonies ever solemnized in the district. The occasion was the opening of the Red Cross outpost hospital at Massett.

To members of the Haida tribe, the outstanding moment was when their treasured British naval cannon was presented to the hospital which is a "thank you" gesture for the new service. For more than 100 years this memento of British colonial days had lain on the shore of Massett village, coveted by many visiting officials. Chief W. Matthews made history by his gift to the Red Cross.

For an hour the band went through their repertoire, hampered slightly by the fact that they

had not had occasion to play together for four years. National anthems and waltzes blared into the frosty northern air as hundreds of white and Indian residents clustered in front of the hospital unit, ninth of this type of service to operate in this province.

This outpost will provide emergency service for the 200 whites and 600 Indians at Massett who have been isolated by 100 miles of stormy water from the nearest hospital service. Doctors from Queen Charlotte city will pay regular visits for clinic purposes.

Calder Sees Big Changes To Indian Act Shortly

Far reaching amendments to the Indian Act are foreseen at the next session of Parliament by Frank Calder, Atlin MLA who returned Dec. 22 from the Indian Conference held in Ottawa.

Mr. Calder, who represented British Columbia and the Yukon, Region Two, at the meeting between 26 Indian leaders and federal

officials said that favorable conclusions, pointing to a general advancement of the Canadian Indian were reached.

Discussions took place on the application of the Indian Act, the definition and registration of Indians, the question of Indian lands and money, matters pertaining to the various bands and councils, intoxicants, enfranchisement, education, health service and social and economic development, Mr. Calder said.

"The government," the Atlin MLA said, "has come to realize that given the opportunity, the Indian can become self-determining, self-supporting and self-governing and able to take the initiative in his own affairs."

"Policies now proposed, introduced and adopted by the government appear to lead to this end," Mr. Calder said. He added that he was disappointed that the conference did not undertake a discussion of a federal vote for Native Indians.

"However," he added, "no doubt the subject will involve Canada-wide discussion and consideration at future conferences."

The conference was held following close study since the last revision of the Indian Act in 1951 by both Indian Affairs Department officials and Indian leaders of Canada.

Assurance was given at the meeting that future conferences will

Ontario to License Longhouse Leaders For Marriage Rites

Meetings are being held by the followers of the Longhouse religion on the Six Nations Reservation to nominate their hereditary chiefs — or their representatives — to be registered with the provincial secretary's department as persons licensed to perform marriages.

Hon. George Dunbar, provincial secretary, told The Brantford Expositor that though the marriages have been registered with the federal Indian affairs branch for pension and welfare purposes, the requirement to have persons performing Longhouse marriages licensed by his department has not come up until recently when Longhouse Indians began applying for provincial welfare grants — such as widows' pensions, mothers' allowances, disabled persons' pensions, and old age assistance between 65 and 70 years.

ACT REVISED

The Marriage Act of Ontario also was revised recently to allow the licensing of magistrates, judges, and persons of religions other than those of Judaeo-Christian origin to perform marriages. This amendment covers the Longhouse people, who number about 400 adults among the 6,000 Indian adults and children on the reservation.

Recently, a delegation of Longhouse followers called on the provincial secretary. They were accompanied by R. J. Stallwood, superintendent of the reservation, and E. P. Garlow, chief councillor of the Six Nations elective council.

Mr. Dunbar said he assured them that the province was taking no rights from the Longhouse people. (The complication of two governmental jurisdictions did not arise until the province extended welfare assistance to Ontario Indians — Canada's Indians being considered

be held at which other existing Indian problems can be ironed out, Mr. Calder said.

ed as wards of the crown, federal government — and the Longhouse marriages were not recognized by the province.)

As soon as the licences to perform marriages are issued, the marriages will be registered with the Ontario registrar-general. Longhouse people will not have to purchase marriage licences unless they wish to, Mr. Dunbar said. Banns of intention to marry can be published at their Longhouse services the same as in any other church, he explained.

The recommended licensing is to have one representative from each of the Upper Cayuga, Lower Cayuga and Onondaga Longhouses registered with Mr. Dunbar's department. The fourth Longhouse, the Seneca, would be served by the representative of the Onondaga Longhouse.

"It is up to the Longhouse people to decide whom they want licensed," Mr. Dunbar said.

Longhouse members in the delegation who called on the provincial secretary were Howard Skye, Joseph Logan, William Johnson, David Thomas and John General. The elective council has offered to pay the expenses of Chief Councillor Garlow and the hereditary chief's followers in the trip to Queen's Park.

OTTAWA COMPLETES LIST OF ALL INDIANS

OTTAWA — The first complete list of all Canada's Indians under government jurisdiction has been drawn up by the citizenship department's Indian affairs branch.

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GUEST EDITORIAL

Where Do the Native People Go From Here?

SITTING, thinking back, and looking ahead on this thirty-first day of December, 1955. In 30 short minutes, 1955 will be only a closed page in the book of time, and our memory.

The past years have not been too happy for we Native Canadian people. In the traditional words of my tribe, "The skies have collapsed and the mountains have trembled. A great tree has fallen."

In its course of falling, and its descent, a great tree makes many changes in the immediate area of contact. A great tree shelters many smaller trees under its spreading boughs, and is in itself sheltered from the elements of the four seasons. When the great tree is down, the smaller trees cannot stand so successfully against the winds and the elements, and are in danger of perishing too. The immediate area of contact in this case was my esteemed friend, my colleague, the late Dan Assu, the smaller trees, my co-workers, including myself, of the Native Brotherhood of B.C.

I too, worked and helped, in my small way, to build this dream into a working reality. I joined the Brotherhood at its seventh annual Convention at Bella Bella, in 1937, if my memory is correct. The Native Brotherhood has become a powerful organization, the largest of its kind in Canada. It has set a great example of leadership to our people throughout Canada. High aims and ideals, good living conditions and a better living standard, better educational and health policies have been constantly in the forefront of our programs.

As late as 1948, our aged people received this munificent amount of help from our government: approximately 24 pounds flour, six pounds rolled oats, one can baking powder (small), one pound tea, two pounds sugar, three pounds lard, five pounds beans, two pounds rice, one pound cheese, salt and matches, and \$1.00 of fish or meat per month. This amount was not to exceed the princely sum of \$4.80 per month, and in some cases was less than \$3.00. There were many other things which the Native Brotherhood was very concerned about.

Through efforts of the Native Brotherhood workers and their constant pressure on Ottawa, the following gains were made:

Old Age pensions were granted to aged natives; Family allowance was granted to native families.

The blind pension was granted to Natives.

Health and educational standards were radically improved.

Housing and reserve conditions were bettered.

These gains were all made during a period in which the Department of Indian Affairs and the Brotherhood co-operated closely.

Next, the Native Brotherhood of B.C. presented a brief to the Provincial Government respectfully recommending that the Government study the system of Native representation in Parliaments in other countries, particularly the system in New Zealand whereby after consultation with the representatives of the Indian population of B.C. a system might be devised to give the Native a voice in their Province.

This brief was signed by Chief William Scow, President; Vice-President Oscar D. Peters; Vice-President Thomas She-wish; Business Agent Guy Williams; and Secretary Herbert

Hush-Hush Policy With Earmark of Censorship

THE NATIVE VOICE has been informed by Indian delegates to the Department of Citizenship and Immigration - sponsored conference in Ottawa that they are not to report on details of the meeting until they have received the department's own report.

This document will be handed to them in the near future we presume, at which time they will be free to report what the Department will have already made public, since the matter raised at the conference are apparently due to come up at the session of the Dominion Parliament.

In other words, they cannot give a detailed accounting to their own people until the government has presented its official sanction in the form of a prepared statement. In the meantime, precious hours are wasting away during which the Native people of Canada could and should be discussing the action taken at Ottawa.

It is indeed a slight of the utmost gravity that the only representative body of Natives in British Columbia, the Native Brotherhood of B.C., must itself await this report without first having the opportunity to discuss the conference policies. The Brotherhood will, it appears, be denied the right to express itself on the issues of the parley as a result of the gag imposed by Department of Citizenship and Immigration head J. V. Pickersgill.

We could liken this "hush-hush" edict to some of the rigid censorship handed down during the regime of a now departed German dictator.

It is completely un-Canadian and we wholeheartedly deplore such undemocratic practices. In this case, it carries suspicious overtones; we fear it is censorship with a purpose and that purpose is to deprive the Indian population as a whole from freely expressing its attitude toward what Mr. Pickersgill may have up his sleeve.

Mr. Pickersgill's protestations that all has been proceeding according to Hoyle, reminds us of Shakespeare's warning, "A deceit should steal such gentle shapes, and with a virtuous visor hide deep vice."

We have an unkindly feeling that there must be something to hide; else why so secretive a policy?

Aside from this major point, however, we deeply resent the slight to the Native Brotherhood of B.C. whose voice has been silenced by the dictates of a bureaucracy which perhaps fears the forthright opinion of this powerful Indian organization.

Cook.

Shortly afterwards, the Natives were given the Provincial Vote in B.C. Now we are citizens of our Province — only remember we have NEVER AT ANY TIME SURRENDERED THE LANDS OF OUR PROVINCE AS A WHOLE. That is itself a victory. Now we have an Indian Member of the Legislature.

We have gained restricted liquor rights and now I am given to understand by one of our prominent delegates to the last Ottawa gathering that it may be extended all the way to the near future (of course, this is frightfully hush hush).

These are just a few of the many gains fought for and won by our great organization the Native Brotherhood of British Columbia. We have always played the game courteous and democratically. We see no reason now why the present government should openly by-pass an organization on which they have depended so heavily in the past.

Quo Vadis? Where do we go from here? This question is just as pregnant with meaning in 1956 as it was in the year One, A.D.

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Letter from Jimalee

Natives Need Concrete Help

DEAR MAISIE:

The papers came yesterday. It looks very nice. Thank you for using the letter, but I must say it was very poorly written. I will see that they get to the Indian Trading Post. I do hope you are getting some response from them. They are given with purchases in the store, and to people from all over the country.

You should be careful to keep a copy of every one in your files, for you have material that can never be replaced. Last night I was looking over some back copies, and they are really wonderful. You don't know how much I appreciate just reading them. Your sympathetic understanding of the Indian problem is marvelous.

We read so much about the money being appropriated by the Government for the Indians. Yet on some of the Reservations and other sections the Indians are having a terrible struggle to exist.

They give a school or hospital and think that is all that is necessary. Even if an Indian is educated, he can't work unless he has something to do.

It is time the Government is doing something constructive. They could build textile mills and factories on these reservations and teach the people to work, and earn a decent living.

The Indians can't go on in this age, making bead work, weaving rugs by hand; and doing that sort of work. No wonder they become discouraged. They need modern opportunities.

Who wants to sit around beading moccasins, when other people are out making good money?

Indians are apt workers with their hands and given an opportunity would be creating things from their own design, and perhaps, bring something new into work, like they have in their art work.

They would be able workers in pottery. They need factories superintended by businessmen. It's time we were looking after our own people instead of caring for the world, which isn't even appreciated.

I was just talking tonight to Mrs. Walter Ferguson, the columnist. She is a native Oklahoman. She was enthused about my ideas, and said she would write some articles on the thought. Her column is syndicated, so reaches many people.

What about the story you are running in the "Voice"—He lived with the shadows of his people? I asked you if that is in book form. If so I want a copy. And where can I get it?

(Editor's Note: The story has

B.C. Indian Girl Is Staff Nurse

Rose Terry, RN, of the nursing staff at St. Joseph's Hospital, Victoria, was one of the first Indian girls in Western Canada to become a registered nurse.

Educated in Kamloops Indian Residential grade and high schools, she graduated from St. Joseph's School of Nursing, Victoria, last May.

Native Words Enrich Language

Dear Chief Big White Owl:

In The Native Voice for Dec., 1955, you upbraid editors, authors and lecturers for the use of such words as buck, squaw and papoose. You state that such words are meaningless and ugly-sounding, and describe them as "reprehensible and derogatory terms." You do not state why these words are so described. In the absence of argument, you buttress your position with a quotation from Dr. J. N. B. Hewitt of the Smithsonian Institute. You have sworn to have these words deleted from the dictionaries of the world. You finished your article with the ominous words, "I have spoken."

It is quite possible that you have ancient tradition, and tribal sanction, for the use of such a closing sentence. But such words do not impress readers who have no Native background, and, presumably, what you wrote was meant for them.

In what follows I have no wish to pose as an expert in Native languages. In Memoirs of an Educational Pioneer, Alice Ravenhill gave me more credit in this regard than I am entitled to. But I do claim an intelligent interest in such matters, and have striven for an understanding heart and mind. I have many friends among the Native peoples, for whom I cherish the highest regard.

Now, with regard to the words "buck", "squaw", and "papoose" which you describe as meaningless, reprehensible, derogatory and ugly-sounding, I am not so sure that they should be deleted from our dictionaries. I find both "squaw" and "papoose" in the Concise Oxford Dictionary. In each case the word is attributed to its Native source, and its meaning given. They do have a meaning. Surely a word must have some claim before it is included in the Oxford Dictionary!

Although the word "buck" is related to the German bock, which means a he-goat, the reference in Western Canada is to the male deer. In England, growing youths are sometimes referred to as 'young bloods'. Here the reference is to the stallion. There is nothing reprehensible about the terms, and certainly it is not meant to be derogatory.

Is not the emperor of Ethiopia called "the lion of the tribe of Judah"? That is meant to be high praise. We have a man in our Similkameen valley who is invariably referred to as "Buck—." He is rather proud of the name. And

not yet been published in book form but we hope to have an announcement on this question before long.)

I am expecting my friend Miss Pratt from N.Y. City right away, she is on her way to Guatemala to have her latest paintings done in Guatemala and in Switzerland last year, lithographed.

We are planning on going to South America in the summer. I couldn't get away last summer on account of business. As long as one has property, there is always something to do. No one will look after it to your interest, and naturally one hates to see this money go out for nothing.

The more one has the more problems he has. All we need is just enough and no more. But with world conditions, who can tell how much that is, or will be, at the value of the dollar today, and to come?

whenever we see an unusually large man we say "He's a moose."

The fact is that such terms are picturesque description, and our language would be infinitely poorer without them. There is nothing ugly-sounding about the word "buck."

According to the Oxford Dictionary, squaw is a Native American word. It must have had survival value or it would not have persisted in the language. It may at times have been used in a derogatory sense by people of European origin, but that is not the fault of the word.

English has many words that were once used in a derogatory sense, but they have been ennobled by time and mutual understanding. The term Christian is such a word, and Methodist. The word "squaw", as used today, simply has reference to a Native woman or wife. Its use does not call for the epithets you spell in printer's ink.

In spite of what you have written, I still think that "papoose" is a delightful word. Why should you object to its use?

Who ever heard of a Scot objecting to the term "bairn" for his offspring, and insisting that the word child be used?

And who ever heard of a coloured gentleman crusading to have the word "piccaninny" deleted from the dictionaries of the world? These are terms of endearment which enrich our language. Their use does not indicate any lack of refinement as Dr. Hewitt suggests.

I do not think I am alone in regarding your crusade as one of mistaken zeal, born of an inferiority complex. In the 19th Report of the Okanagan Historical Society (1955), I suggested that there are many beautiful and expressive words in the Native languages which should not be lost to posterity. They have survival value.

(Continued on Page 7)





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CONTINUED

Tecumseh and War of 1812

By NEWELL E. COLLINS

He added that any army moving on Detroit would be at the mercy of the British stationed at Fort Malden. No one with military experience could be hopeful of holding Detroit under such conditions.

On December 20th Harrison ordered Winchester to descend the Maumee to the Rapids and prepare to move against Fort Malden, his plan being to make use of sleds for transportation. He proposed to move up to the lake to a point opposite the fort, and if weather conditions were favorable and the ice thick enough to bear the weight of his artillery and supplies, to make an attack. The Detroit River, from Fort Malden to the American shore, had a width of about four miles, but a number of small islands were so located as to screen an attacking party. It was early in January before the ground was sufficiently frozen, but when cold weather did set in, for a time it was unusually severe. Winchester's men broke camp at Fort Defiance and marched to the Rapids, arriving at the point where Hull's road crossed on January 10, 1813, in a heavy snow storm. Here they proceeded to fortify themselves in some degree, while awaiting Harrison's arrival. A reconnoitering party of twenty-four under Captain Williams encountered a number of Indians on the following day and dispersed them.

Winchester's division comprised

900 Kentucky militia and 300 of the 17th U.S. Infantry, his total force amounting to nearly 1300 men. The enlistments of the Kentucky troops were to expire in February 1813, so these men were naturally eager for some sort of action immediately. However, the division was in a rather exposed position as neither of the other detachments were near enough to be of service in an emergency.

Following the surrender of Detroit, the Indians celebrated their success by pillaging all settlements in the vicinity, destroying what property they could not take away, insulting and threatening the settlers in every manner possible. Having seized on everything of the lives of the settlers — many of whom fled the country in terror. The British either could not or did not see fit to hold them in check.

In order to command the roads leading to Detroit, Proctor had directed Colonel Elliott to establish a post at Frenchtown (now Monroe), on the River Raisin, and the conduct of the Indians at this point was particularly terrifying to the French settlers. Frenchtown was located on the north side of the River Raisin about three miles from Lake Erie.

Originally known as the Sturgeon River, the name had been changed by reason of the abundance of wild grapes which grew along its banks. The river flows through level country which, even at that date was interspersed with improved farms. The inhabitants of the village numbered not more than 150 persons, (31 families, to be exact) occupying some 30 buildings which were enclosed on three sides by a picket fence four or five feet high. This appears to have been merely an enclosure and not intended as a fortification. Elliott's detachment consisted of about 50 whites and 250 Indians, mostly Pottawattomi, under Major Reynolds of the Essex Militia. Their only artillery was a 3-pound gun manned by Bombardier Kitson.

The villagers were fearful of an Indian massacre and dispatched

two of their number to General Winchester at the Maumee Rapids, begging that a detail of troops be sent for their protection. Winchester called a council January 16 and in spite of the obvious folly of such a course, it was decided to send a party of the already small detachment to the relief of Frenchtown. There was not a dissenting voice; Colonel John Allen was one of the most outspoken recommending such a course. It may be said, however, that this action was taken without Harrison's knowledge or consent.

Accordingly on the morning of January 17, 1813, Colonel William Lewis departed for the River Raisin with 550 men, supplied with rations for three days. A few hours later he was followed by Colonel John Allen with 110 more. The French messengers who made the request for assistance were overheard to remark: "Not enough men." The line of march was over the ice along the shore of the lake. About three hours after dark Colonel Allen's party overtook the advance detachment. During the night a messenger arrived from Frenchtown with the information that 400 Indians and two companies of British were encamped there and that Colonel Elliott was expecting reinforcements from Fort Malden.

By two o'clock the following afternoon (January 18), the Americans had reached the south bank of the Raisin. The British occupied the north bank and immediately opened fire with their 3-pounder,



NEWELL E. COLLINS

driving the Americans from their original position. The battle lasted until dark. The British were eventually forced to retreat and the Indians were dispersed, most of them making their way to Brownstown. The American loss was 12 killed and 55 wounded, leaving something like 600 effective men. One report gives the like British loss as one militiaman and three Indians, while another authority claims that the British lost 54 killed and 140 wounded.

(To be continued)

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IN THE UNITED STATES

Indians Fight Anti-Native Appointee

DEAR FRIENDS:

This is an urgent call from the Indians of the U.S. to you for help. Wesley A. D'Ewart has been given an interim appointment as Assistant Secretary of the Interior in charge of Indian affairs. He is a man whose record in Congress was thoroughly anti-Indian and whom, according to some experts, the Indians of Montana defeated in his race for election to the United States Senate because of his anti-Indian record.

Mr. D'Ewart, former Congressman from Montana, is a lame-duck politician to whom, apparently, the party feels obligation. Until his appointment as Assistant Secretary he served as a consultant in the Department of Agriculture. It has been my understanding that he supports big power and grazing interests against Indian rights.

At the 12th Annual Convention of the NCAI in Spokane, Washington, on September 1, 1955 official representatives of most of the significant Indian tribes in this country unanimously passed a resolution opposing Mr. D'Ewart's

appointment to any position in the Federal Government involving the administration of Indian affairs.

Won't you wire or write your Senators with a copy to the Republican National Committee, 1625 I St., N.W. Washington, D.C., and another copy to The Honorable James E. Murray, Chairman, Senate Committee on Interior and Insular Affairs, Senate Office Building, Washington, D.C., supporting the Indian people's opposition to the confirmation of the appointment of Wesley D'Ewart.

Here is Mr. D'Ewart's record:

1 He was the author and principal promoter of the so-called Competency Bill in the 83rd Congress which finally died in Committee but only after tremendous expenditure of effort and money by the Indian people and their friends.

The Competency Bill, as I understand it, would permit an individual Indian applicant to go around the Secretary of the Interior and obtain a Certificate of Competency from a Naturalization Court — a court which would not

likely inquire into factors in which the whole Indian Tribe might be vitally interested with respect to the granting of fee patents on Indian lands. In the second place, such a Certificate would extend to the spouse and the children of the applicant, whether or not these related members requested such a Certificate for themselves. In the third place, Certificates of Competency would be granted automatically to all Indians upon attaining the age of 21, following the passage of the act, regardless of education.

Still another element and one that concerned Indian leaders greatly, was the provision that an Indian obtaining a Certificate of Competency would still retain an interest and voice in tribal affairs, and the Tribe would be required to share with him at any future division of assets.

In the course of time, as the automatic feature of the law took effect, a majority in any Tribe would hold Certificates of Competency and could force the liquidation of even such a Reservation as the Navajo.

The Competency Bill has been one of the most misleading and confusing pieces of Indian legislation to be introduced. Thought-

ful and responsible tribal leaders have been unanimously opposed to the bill. "Competency" in terms of Indian affairs has an altogether different meaning from its meaning in any other connection.

2 When a "termination" bill to end Federal trusteeship and responsibility toward the Flathead Tribe of Montana was being considered last year, Mr. D'Ewart, then Congressman, not only made no effort to oppose the legislation, but he spoke favorably of the legislation in spite of the fact that the Flathead Tribal government was unanimously opposed to it.

Apart from his unsatisfactory position on Indian matters, Mr. D'Ewart was one of the sponsors of legislation which would have permitted holders of grazing permits on the public domain and in the National Forests to convert their permits into leaseholders of indeterminate duration. Conservation groups across the country were quite unhappy that legislation of this character should be considered.

Please contact the two Senators from your state at once opposing confirmation of Mr. D'Ewart's appointment.

JOSEPH R. GARRY,
President, National Congress of American Indians,
1346 Connecticut Ave., N.W.,
Washington 6, D.C.

NATIVE MLA SEES SMELTER AS THREAT TO FISH INDUSTRY

Establishment of a metallurgical smelter in Prince Rupert would endanger the entire Skeena River fishing industry, Frank Calder, CCF MLA for Atlin, warned last month.

He said that the metallic residue from any smelter would not only affect the fishing but it would jeopardize thousands of dollars worth of gear and equipment used by local fishermen.

Mr. Calder was referring to a recent move by Prince Rupert city council to prepare a brief asking Frobisher-Ventures Ltd., to con-

sider Prince Rupert as its outlet for the \$50,000,000 hydro power and metallurgical industry planned for the Naas River and Alice Arm. The gigantic industrial concern plans to install dams on the Naas, Mezladin and Bowser Lakes and take its transmission lines to Alice Arm, where a smelter and townsite is proposed.

City council in its brief is pointed out to Frobisher the advantages of Prince Rupert's ready-made port facilities and rail connections as a better site than Alice Arm.

"Industry is most welcome to the British Columbia northwest," Mr. Calder said, "as it is perhaps the last frontier currently loaded with natural resources."

At the same time, while Prince Rupert has ready-made facilities and a suitable harbor, "the city must bear in mind the protection of an established industry — the fishing industry."

He said that no doubt Frobisher-Ventures' plan includes giving every possible safeguard to spawning areas during the hydro development. A smelter site is another matter, he said.

"Local fishermen will recall the 'muck' produced by the Anyox smelter. They recall too, the thousands of dollars worth of nets and gear which sank due to the weight of the residue that drifted out into the Naas River fishing grounds."

He said that with Alice Arm as a smelter site, he believed that this metallic sediment would sink before it reached the fishing grounds, whereas with Prince Rupert as a site, "I am convinced that the Skeena fishing grounds will be very much endangered and fish gear jeopardized."

"With this in mind," Mr. Calder said, "I feel it would be of greater benefit to Prince Rupert generally if the first choice of a smelter site at Alice Arm was allowed to go unchanged."

NATIVE WORDS

(Continued from Page 5)

Many languages have contributed to our English dictionaries.

It is my conviction that our language might be richer, and still more expressive, if some words of Native origin were included.

Behind your mistaken zeal I know there lies a deep-seated love for your people, and a determined desire to maintain their natural dignity.

With you, Sir, I am entirely in accord in this desire and determination, but I do not think that end will be achieved by taking offence where no offence is meant. Rather, start a crusade to enrich our language by some choice words of Native origin.

REV. J. C. GOODFELLOW, D.D.,
Princeton, B.C.

EDITOR'S NOTE: Many words with noble origins have through the years acquired different and unfortunate meanings — with the result that their continued use merely adds to their standing. We feel this applies particularly to derogatory terms aimed at treating this or that racial or national group with contempt. There are many Native terms now a part of and no doubt others which would indeed enrich the English language which do not carry the unfortunate connotation of such words as "squaw," etc. We are all for a campaign to popularize them. How do other readers think on this question?

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ONTARIO NATIVES CHARGE EXPLOITATION BY FUR BUYERS

KAPUSKASING, Ont. — A group of Cree Indians in northern Ontario said January 7 they are being exploited by some fur buyers as badly as their ancestors were 350 years ago when white men first started the fur-trade.

The charges were confirmed by sources close to fur-bearing activities throughout the area.

The Indians said they are receiving 30 to 50 per cent less than they should for their furs in some cases. Prime beaver pelts worth \$28 on northern markets are being purchased for as little as \$15, they said.

Thunder Cloud, Film Actor, Dies

VENTURA, Calif.—A familiar figure in cowboy-and-Indian thrillers, Chief Thunder Cloud, 56, is dead.

A full-blooded Cherokee, the chief was born Victor Daniels in Muskogee, Oklahoma. He had roles in "Buffalo Bill," "Romance of the West," "Ambush," "Geronimo," and other western movies.

TRIBAL INDIANS

(Continued from Page 2)

elected."

What Mr. La Farge was thinking about, of course, was the fact that the United States has entered into solemn treaty agreements with most of the tribes, and that from this standpoint, any modification of status ought to rest as much on Indian consent as on congressional preference.

The Indians are trapping in the Moosonee and Moose factory districts, near the mouth of the Moose river at the southern tip of James bay.

CAN'T HOLD OUT

Sources watching the situation say buyers are taking advantage of the Indians' superstitions, ignorance and hardships to bilk them.

The Indians must spend most of the winter trapping; time spent travelling to and from the buying centres is wasted.

The buyers can buy cheaply, knowing the Indians cannot hold out for a better price.

Some offer the Indians more-than-normal prices for extra-large pelts but pay less-than-normal prices for small or medium skins which make up most of their catch.

Ignorance and superstition prevent the Indians forming associations which could protect them against unfair practices.

SLOW TO CHANGE

Indians believe their grandfather's way of earning a living—meagre though it was—is good, and they are slow to change.

Distances also enter into the picture. A fur trappers' association has organized fur sales in the Sudbury, North Bay and Huntsville districts, but Indians who trap north of here have not time to travel 500 miles south to those

Indians 'Contemptuous' Of Federal Department

Complete overhaul of the Indian Affairs branch of the federal government has been demanded by a CCF member of the British Columbia Legislature.

Frank Howard, MLA for Skeena, said very few if any of the native Indians are satisfied with the way the department operates and many are "contemptuous" of it.

"The problems of the Indians invariably get lost in the red tape at Ottawa," Mr. Howard said. "I know of cases which have taken not only months to straighten out, but in some instances even years."

The MLA demanded that Indian educational and health and welfare services be transferred to the provincial government because "the federal government is acting like an absentee landlord from its ivory tower in Ottawa."

Mr. Howard said the provincial advisory committee on Indian affairs is a "joke." Its establishment was a forward step, he said, but the "do-nothing, niggardly" attitude of the provincial government has "sabotaged" the committee.

CONFERENCE

(Continued from Page 1)

subject to taxation and also exempt from game laws. This is not true to facts.

sales.

Indians do not know the buyers' methods of grading furs and so are often convinced their furs are worth much less than they really are.

The sources, which are worried about the Indians, say an association to direct sales and set prices and practices is needed to remedy the situation.

British Columbia Indians have paid hundreds of thousands of dollars in income tax. Property of Indians has been seized to satisfy payment on taxation. Many Indians have been fined in violation of game laws.

WE submit that Indians are Canadian citizens but are denied some rights of citizenship.

Since the status of the Indian is to be changed, we request the right to be heard on the same basis as the other delegates attending.

If this is denied us, we, The Native Brotherhood of British Columbia respectfully request the right to be heard by Parliament.

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